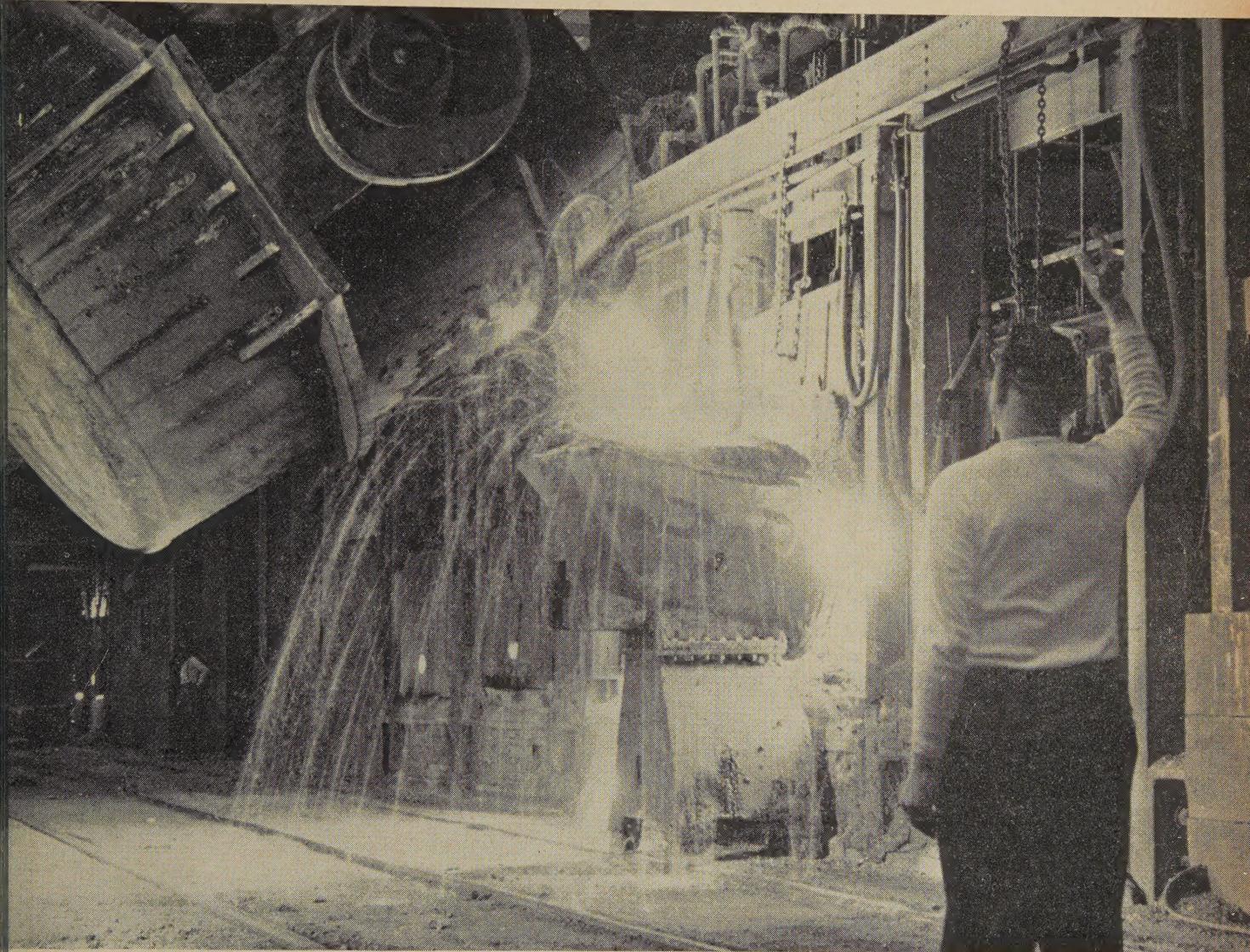


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Wages, prices, and a candidate with courage [page 12]

## Canonical Humpty Dumpty

[page 10]

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Volume 140      Established 1878      Number 2

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and the Thought of the Episcopal Church.

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## DEPARTMENTS

Books	14	Letters	4
Deaths	15	News	6
Editorials	12	People and Places	15

## SPECIAL FEATURES

Confusion	Bradley Walls 10
Wanted	Anonymous 11

## THINGS TO COME

### January

- Epiphany I
- Meeting of Joint Commission on Theological Education, Greenwich, Conn., to 16th Academy of Religion and Mental Health, first annual meeting, New York, N. Y., to 15th.
- Epiphany II
- Tennessee convention, Nashville, to 21st.
- Anglican Society annual meeting, New York, N. Y.
- Epiphany III
- National Girls' Friendly Society week, to 31st.
- Conversion of St. Paul
- Virginia convention
- Epiphany IV

### February

- The Purification
- North Carolina coadjutor election
- Consecration of the Rev. William G. Wright, Bishop of the district of Nevada, Reno

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

### Pandora's Box

The statement of the National Council on birth control at its December meeting in Milwaukee, and the discussion thereon, as reported in THE LIVING CHURCH for December 20th, are not for edification. The part of the statement, which urges study of the Lambeth Conference report, is timely and helpful; but the general and uncritical wording of the first sentence of the statement will open a Pandora's box of claims for the blessing of the Episcopal Church on all and sundry schemes, some good, but many bad, in the realm of domestic and international politics. Thoughtful members of the Council, and of the Church at large, will ere long regret that the wise words of the bishop of Iowa were not heeded.

The present Roman theology on the subjects of the sexual nature of man, marriage, the family, though still in a state of flux, may not be truly orthodox. History may well record that the pronouncements of the Lambeth Conference of 1958 on these subjects constitute an important milestone in the development of Christian doctrine. These pronouncements merit much further study, as the statement of the National Council points out, but they do not at this time call for a program for "members of the Church as citizens to press through their governments . . . for measures . . .," which have not as yet been sufficiently thought out or defined.

(Rev.) W. D. F. HUGHES  
St. Columba's Church

Middleton, R. I.

The tragic thing about the whole sorry mess of the violent controversy over the "population explosion," "birth control," et al, is that one suspitions that most of the extreme protagonists are not so much concerned with the problem itself as they are in the political aspects connected with it.

They appear not to be touched so greatly by the "suffering millions" as they are by their own theoretical ideas as to the possible "means" which might be used to deal with the basic problem, if they should get around to thinking seriously about it, which I doubt they will ever do.

By the way, I thought the National Council was empowered to administer the program of General Convention, and not to make Vatican-like pronouncements about the so-called "mind" of the Church.

(Rev.) RALPH E. KROHN  
Vicar, St. John's Church

Townsend, Mont.

Hurrah for Bishop Pike. Hurrah for Bishop Bayne. These men are real leaders of the Episcopal Church. They write well; and what they say needs saying. More power to them. They are newsworthy.

JOHN H. WOODHULL  
Professor, University of Buffalo  
Buffalo, N. Y.

### Measures of Goodness

It was a "black day" indeed when I opened the December 13th issue of THE LIVING CHURCH and read the news of the tragic death of Charles Perry.

It was mine and my family's great good fortune to number the Perrys among our closest friends during the time I served on the staff of Rikkyo as an assistant chaplain. It is a measure of the goodness of that fine and good man that he would not want to press charges against the students who were responsible for his death.

Your article made no mention of the fact that he was held as a prisoner by the Japanese at the outbreak of World War II. Charles wasn't one to complain, and, indeed, the few times that he ever made mention of his experiences as a prisoner were always lightened by the humorous episodes he would recount. Again, it gives the measure of the man that he regarded his experiences without rancour, and he served the Japanese in open-hearted affection and endeared himself to all who knew him.

Charles Perry stands in no need of my testimony, but I cannot forbear taking this opportunity to express my opinion that he is one of the finest men I have ever known. The Church has lost a truly dedicated missionary, and the Japanese have lost a friend. Those who knew him will not need this reminder, but the Church at large may well mourn the passing of one who passed among them unknown, but who served his God and His Church with quiet devotion for many years.

(Rev.) WAYNE B. WILLIAMSON  
Rector, St. Paul's Church  
Elko, Nev.

### Disturbed Youth

In this week's issue [L.C., December 13th] there is a letter from the Rev. James C. Dees which disturbed me.

But, first, I am not speaking as a northerner, but as a young girl brought up by very broad-minded and Christian parents. I have also spent a year in Kentucky, so I am not speaking off the top of my head.

God did not segregate the races. We whites are responsible for segregation. Since the day we set foot on this great land we have treated other races as inferiors, starting with the Indians. Chinese people were brought here to do much of the heavy work in the building of the railroads. Negroes were brought here as slaves. Japanese-Americans were put into "concentration" camps during World War II. Does this make us superior? No, it shows how cruel we can sometimes be. We who follow the teachings of the great and wonderful man Jesus Christ have much to be ashamed of.

Negroes are still being treated very badly not only in the South, but in the North as well. Segregation is immoral and unchristian.

### ANGLICAN CYCLE OF PRAYER

January

10. The Church of the Province of South Africa
11. The Church of the Province of the West Indies
12. Chung Hua Sheng Kung Hui  
(*Holy Catholic Church in China*)
13. Nippon Seikokai  
(*Japan Holy Catholic Church*)
14. The Church of the Province of West Africa
15. The Church of the Province of Central Africa
16. The Jerusalem Archbishopric

The Living Church

tian, and as long as it exists Negroes will be treated as inferiors.

The church that I attended in Louisville, Kentucky, was situated in an integrated neighborhood, but only white people were allowed to attend. No matter how hard our ministers worked to explain that integration was right, the majority of the parishioners threatened to leave.

JESSICA JONES KANE  
Parishioner, Trinity Church  
Whitinsville, Mass.

### Unworthy Compromise

By conferring episcopal orders on Methodist clergyman Hedley, Bishop Pike proves himself a staunch adherent of the philosophy summarized in the slogan: "We're all going to the same place, so it doesn't matter what road we take." Interestingly enough, this is a philosophy more often voiced by an unconvicted Christian than by an eminent Churchman.

I would agree with the bishop to the extent that there are doubtless other roads — but after considerable study I, like many others, selected the road which seemed to me the most direct highway. If I did not so believe, I would not be an Episcopalian.

Presumably Chaplain Hedley believed that Methodism constitutes the way for him, or he wouldn't (or shouldn't) have been ordained in the Methodist Church. But I submit that just because Mr. Hedley is a Methodist and I am an Episcopalian, neither of us is thereby guilty of "the pathetic tearing of the seamless robe of Christ" — as he rather floridly refers to what he calls Church disunity and I call a lack of uniformity.

I suggest that Mr. Hedley and I (as well as the members of most other Christian Churches) share a fairly vital unity of belief: that Jesus Christ was and is the Son of God. We're all managing to live side by side in concord — and if Mr. Hedley as a Methodist and I as an Episcopalian secretly lament the other's methods and approach, I have a sneaking suspicion that it doesn't make much difference to the God we both worship.

In short, the unity which clergymen Pike and Hedley apparently hope will ultimately bind together the Protestant world seems founded on an unworthy compromise dedicated to the specious proposition that *what* we believe doesn't really matter, just so long as we believe it together.

Knowing that Bishop Pike disapproves the hierarchy of the Roman Church, I can't help but wonder why he is advocating a Protestant hierarchy — unredeemed, however, by a great faith, and therefore totally without justification.

EMILY GARDINER NEAL  
Pittsburgh, Pa.

### ACU CYCLE OF PRAYER

January

10. St. Barnabas' House, Omaha, Neb.
11. The Rev. Frederick C. Joquin, Nashotah, Wis.; Harvard School, North Hollywood, Calif.
12. All Saints' Convent, Catonsville, Md.
13. St. James', Port Daniel Centre, Quebec, Canada; St. Matthew's, Portland, Ore.
14. St. Stephen's, Miami, Fla.
15. Grace, Lake Providence, La.
16. St. James, South Charleston, W. Va.

January 10, 1960



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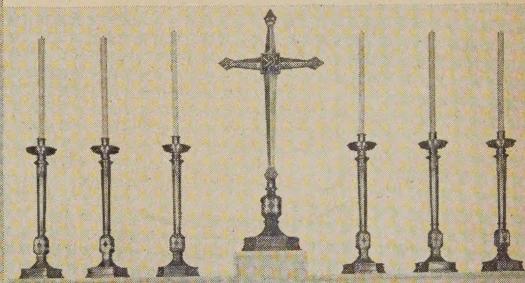
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# The Living Church

First Sunday after Epiphany  
January 10, 1960

For 81 Years:

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## RACE RELATIONS

### Society for Unity

by BILL ANDREWS

One hundred Churchmen from all over the United States organized a society to promote racial unity in a conference at Raleigh, N. C., December 28th-30th.

In positive actions, the conference:

- ✓ Adopted a militant statement of purpose and an ambitious statement of program hopes;
- ✓ Elected a 24-member board of directors with members drawn from all eight provinces of the Church;
- ✓ Adopted—after long, repeated, and stormy debate—a name for the organization—The Episcopal Society for Cultural and Racial Unity.

On the negative side, the conference revealed sharp differences of opinion on the nature of the organization to be formed—differences which led one member of the board of directors to resign two hours after his election and left at least one other director uncertain as to whether he should resign.

The conference was called by a group of Churchmen acting as individuals. The Rev. John B. Morris of Atlanta, Ga., did much of the preliminary work. The Rev. William S. Van Meter, director of Christian social relations for the diocese of Chicago, was conference chairman. Participants attended the sessions at St. Augustine's College in Raleigh by invitation.

The National Council had no official connection with the meeting but sent two staff officers (the Rev. Arthur E. Walmsley and the Rev. Tollie Caution) and one Council member (the Rev. Don Frank Fenn) as observers.

The official statement of the society's purpose adopted by the conference carried the following preamble:

"The purpose of this society shall be to encourage men to respond positively to God's call for unity in the Church. The unity of God with man, and man with man is made by God in Baptism and Holy Communion. We commit ourselves to establish total participation in the Church for all persons without regard to race, class, or national origin; to give mutual support to all who act in this ministry of reconciliation; and to express this concern at parish levels and in a more creative community at large."

Specific points listed in the statement included:

- ✓ Uniting all groups within the local parish;
- ✓ Mutual support for all engaged in this work, especially "for all who find themselves at odds with accepted social mores";
- ✓ End all racial or national-origin discrimination in all Church-operated or Church-sponsored institutions;
- ✓ Working for "the elimination of racial and other prejudicial barriers in society, whether these be erected by governmental process or through custom."

The directors will serve until a membership meeting is held (probably in early 1961), will elect officers, and will draft by-laws for adoption at the 1961 meeting. It was taken for granted that Fr. Morris would be elected executive secretary.

The long debates over the name for the organization brought into question almost every word in the name. "Church" was favored by some over "Episcopal"; a minority wanted it called a "fellowship" rather than a "society"; there was a long argument over the use of the words "racial," "cultural," and a number of defeated alternatives. Finally, heated debate was conducted over whether the society should be "for unity" or "for reconciliation."

The Rev. Das Kelley Barnett, associate professor at the Seminary of the Southwest in Austin, Texas, was the elected board member who resigned almost as soon as the conference adjourned. He told THE LIVING CHURCH:

"In my judgment, it became apparent that the group chose to become a protest sect instead of a strategical organization for implementing throughout the Church the official pronouncements and policies of Church councils. I define my Christian obedience in terms of the latter, and therefore I resigned my position, though I recognize the need for a radical protest as one form of Christian obedience."

Fr. Morris told your reporter "I am sorry that Dr. Barnett had resigned because I don't see the two emphases as exclusive of each other. However, if he forces me to choose, I choose to stand by the unequivocal statement of purpose." Fr. Morris added that the program had been left flexible enough for adaptation to both emphases.

The next day Dr. Barnett told THE LIVING CHURCH that he was reconsidering his resignation. At press time it still was on the record, but he said he possibly would withdraw it, since he felt the society

was something needed by the Church.

Another newly elected director was the only bishop attending the conference, Bishop Marmion of Kentucky. His voice had been raised frequently during the conference in support of the minority (and more moderate) viewpoint. Immediately after the conference adjourned, he told THE LIVING CHURCH he was undecided as to whether or not to follow Dr. Barnett's example and resign.

The following is the complete list of other directors elected. Not all were present at the conference, and those absent had no opportunity to say whether they would serve.

Bishops Stokes of Massachusetts and Stuart of Georgia; the Rev. Messrs. Walter Dennis (New York), McRae Werth (Southwestern Virginia), Joseph A. Pelham (Michigan), William Van Meter (Chicago), Harold Sheffer (California), and C. Kilmer Myers (New York); the Very Rev. Paul Moore, Jr. (Indiana); the Ven. John Burgess (Massachusetts); Mrs. William Hicks (Texas); Drs. Thomas Pettigrew (Massachusetts), Gordon Alport (Massachusetts), Wilton Dillon (New York), Cary White (Southwestern Virginia), Luther Foster (Alabama), and Will Kolb (Minnesota); Messrs. John V. P. Lassoe (New York), Howard Lett (Washington), Wallace Johnson (Pennsylvania), I. H. Burney, II (Florida), and John McKnight (Chicago).

## WCC

### Understanding without Agreement

In a year-end report summarizing major WCC activities during the year, Dr. Roswell P. Barnes of New York, executive secretary of the U. S. Conference for the WCC, stressed the "notable progress in understanding" among Protestants, Roman Catholics and Orthodox. Dr. Barnes emphasized that "understanding is to be distinguished from agreement." "Relations may improve with increased understanding, even without agreement," he declared.

Calling for "more orderly communication" among Protestants, Roman Catholics, and Orthodox, Dr. Barnes declared that if the forthcoming Ecumenical Council, to be convened by Pope John XXIII,

"clarifies the attitude of that Church toward Protestant and Orthodox it will contribute significantly to understanding."

Uppermost in the concerns of the WCC during the year was the problem of refugees. Expanding its world-wide program of assistance, the World Council's Division of Interchurch Aid and Service to Refugees resettled almost 10,000 refugees in more than 30 countries in the first 10 months.

Among other important events in the year, Dr. Barnes cited the international conference on rapid social change in Saloniaka, Greece; creation of the East Asia Christian Conference at Kuala Lumpur, Malaya; the report on population explosion; and the visit by a five-man WCC delegation to churches in Russia at the invitation of the Moscow Patriarchate of the Russian Orthodox Church. [RNS]

according to economic ability or its need. This is a legal right which has been fully established by law, but it is a human right that is fully supported by the higher law, the Christian Gospel of love and brotherhood."

The residents of Deerfield have voted a park bond issue, the proceeds of which would be used largely to condemn the land on which the project is being built. In two earlier referendums, park bond issues were turned down. Federal Judge Joseph Sam Perry issued a temporary order restraining the Village of Deerfield from interfering with construction, acting on a petition filed by the corporation, alleging that the village board, the village park district, and two citizens' associations had violated the Fourteenth Amendment of the Constitution and the Federal Civil Rights Act. In addition to injunctive relief, the corporation asked for \$750,000 in damages.

Later the judge advised parties in the controversy to "forget the emotionalism and try to work this out like cultured civilized people." He advised the Deerfield building commissioner to "lean over backward" in his dealings with the builders, saying, "I do not want to have to broaden my order in any manner. Treat the builder exactly as you would the brother of the president of the village."

#### OLYMPIA

### Godspeed with a Gift

Bishop Bayne, in St. Mark's Cathedral, Seattle, on December 27th, bade farewell to some 1,500 of his people. Hundreds of others were turned away after the cathedral was filled.

Preaching on the text, "Ye have not

chosen me, I have chosen you," the bishop commented that it had been God's choosing that the lives of himself and the people in his diocese had intersected. He said, "I hope that it has been for good. Certainly it has been for my good." He said, in summarizing what he had learned from the association, that he had come to an entirely new appreciation of the ministry of the laity. "While I speak in general terms I mean this in specific individual terms, for the ministry of the laity is not an abstraction." Bishop Bayne also spoke on his new appreciation of the word "corporate" — the working together as the Church of the bishops, clergy and laity.

Speaking of the future of the diocese, he said that he was proud to call himself Bishop Lewis' predecessor, and that he knew the life of the diocese would be enriched and strengthened under the leadership of this man who had presented him for his consecration as bishop.

Bishop Bayne termed "an imaginative and creative gift" the check for his Discretionary Fund given him by laymen of the diocese. Inspiration for the gift was knowledge that his first year's operation as the Anglican Communion Executive Officer would be sketchy, under the limited budget set up for the job, and the further knowledge that after a year Bishop Bayne would be capable of finding his own resources for missionary projects, tools, etc. The money was given him to use as "opportunities presented themselves."

#### EDUCATION

### Parish Opportunity

January 24th, the Sunday nearest St. Paul's day, has been designated Theological Education Sunday. Expressing their concern for the future ministry of the Church, parishes throughout the Church will contribute to the support of the seminaries on that day through the special offering authorized by General Convention.

#### PUBLIC AFFAIRS

### Criticism and Commendation

Two Episcopalians are among the six New Hampshire clergymen who have petitioned Judge George Grant, Jr., to "find Dr. Willard Uphaus an incorrigible witness in the strictly legal sense of the word and to enter a new order to release him from prison." Dr. Uphaus, a Christian pacifist and director of World Fellowship Center in Albany, N. H., is in the Merrimack County Jail for refusing to obey a court order to surrender the names of his guests to a State subversive activity investigating committee [L.C., January 3d].

The Rev. Bradford Young of Manchester, and the Rev. Samuel N. McCain,



RNS

Personal relations in a warm atmosphere: Patriarch Alexei, head of the Russian Orthodox Church (right) presents an enameled box to Dr. W. A. Visser 't Hooft (left) as a souvenir of his visit to Russia. Looking on is a member of the Russian hierarchy. [See page 7]

Jr., of Newport, were among the signers who, after criticizing Dr. Uphaus for imprudence, also commended him "for raising legal and conscientious objections to certain methods of legislative investigations at a time when such objections needed to be raised and it was unpopular, costly, and thankless to raise them."

## YOUNG PEOPLE

### No Life for the Young

The Rev. Grant A. Morrill, rector of St. Mark's Church, New Canaan, Conn., is one of five clergymen in the city who have issued a warning "memorandum" to parents against a fundamentalist youth movement seeking to recruit high school students. The movement, known as Young Life, has its headquarters in Colorado Springs, Colo., and was organized in 1940 in Dallas, Texas by the Rev. James C. Rayburn, a Presbyterian. It has branches in 250 high-school districts in 23 states, and an annual budget of \$500,000.

The pastors' warning characterizes the movement as fundamentally unsound and unhealthy. "We believe," the memorandum says, "that Young Life is in effect a separate teen-age church, financed and directed by adults who are not answerable to any local group. We believe its outlook is too narrow, and that its emotional effect is eventually damaging to the young people most attracted by its appeal."

The memorandum notes that young people entering the New Canaan High School are quickly invited to join the movement under the impression that it is sponsored by the churches and the school. Warren Blossom, chairman of the Board of Education emphasized that Young Life had "no relationship to the public schools, being completely outside the program and jurisdiction of the schools." He declared that "parents should grant permission for participation in such meetings only after examination of the program."

In New Canaan, the movement is under the leadership of a popular teacher, who said, "We have no intention of drawing young people from the churches." The founder of the movement said in Colorado Springs that it was "fantastic" for responsible ministers to take the attitude of the Connecticut clergymen.

## DISASTER

### Struck by Lightning

A recent fire at St. Chad's Church, Tampa, Fla., resulted in considerable damage in the sacristy and adjacent area.

The fire, which was caused by lightning, brought about a loss to the building that was largely covered by insurance, but the damage to contents had very little insurance coverage. Most of the altar linens and the sets of Eucharistic vestments were destroyed.

## BRIEFS

## INTERNATIONAL

### ENGLAND

### New Bishop of Truro

The new Bishop of England's most south-westerly diocese, is to be the Rt. Rev. J. M. Key, at present Bishop of Sherborne in the diocese of Salisbury. Fifty-four year old Bishop Key, son of a parish priest, was once curate of Portsea parish. Fellow curates in the same parish are now the Archbishop of Melbourne and the Bishops of Lincoln, Newcastle, Bombay, Lucknow, and Lancaster. Dr. Garbett, late Archbishop of York, was once vicar of Portsea.

Consecrated in 1947, Bishop Key spent his early ministry as a parish priest.

### Religious Drama at Coventry

The Provost of Coventry has announced that a full time director of Religious Drama is to be appointed to the staff of Coventry Cathedral. His duties will be concerned with making the cathedral a center of dramatic communication and with encouraging similar work among other parishes in the diocese.

The cathedral authorities are sponsoring a competition for a play to be performed during the consecration of the Cathedral in 1962. Coventry was famous during the Middle Ages for its mystery plays.

### Bishop Coadjutor for Sydney

The Rev. A. W. Goodwin Hudson, sometime headmaster of Windsor School, Santiago, diocese of the Falkland Islands, and now vicar of All Saints, Woodford Wells, Essex, England, is to be Bishop Coadjutor of Sydney, Australia. Mr. Hudson is Honorary General Secretary of the South American Missionary.

### Milestones

Seventy-five year old Dr. C. M. Chavasse, Bishop of Rochester since 1940, has announced he will retire next September. Dr. Chavasse, who is the only bishop in the Church of England with a wooden leg, earned the Military Cross as an Army Chaplain in World War I and also the Croix de Guerre. Son of a former Bishop of Liverpool, he is a leader of the Evangelical school of thought. Author of many books, he was editor of the much talked of *Towards the Conversion of England*, the report of the Archbishop's Commission in 1945.

The Rt. Rev. H. N. V. Tonks, from 1936 to 1949 Bishop of the Windward Isles, has died at the age of 68. Invalided home in 1949, his health improved and in 1956 he returned to his former diocese as rector of Castries.

**CHURCHMAN BARRED:** Dr. Crawford J. Campbell, an Episcopalian and head of the orthopedic surgery department at Albany Medical College has been barred from treating patients at St. Peter's Hospital in Albany, N. Y. because of his connection with the Planned Parenthood Association. Dr. Campbell is on the medical advisory board of the Albany Planned Parenthood Association and his wife is secretary of the Planned Parenthood Federation of America.

Dr. Campbell said he was "rather amazed that any institution would do a thing like that." He said his specialty was bones and joints and his practice at the hospital "in no way reflected my attitude on birth control." He added that he believed the dismissal was a result of his wife's activities rather than his own. They have four children.



**HAIL THE RACES:** Anglican, Presbyterian, and Roman Catholic Churches in Sydney, Australia, opened the horse-racing season with special religious services. Jockeys, bookmakers, trainers and others attended the various churches in observance of the centenary of organized horse racing in Australia.

## AROUND THE CHURCH

James T. Williams, Jr., former newspaperman, will be the **essayist at the annual meeting of the Anglican Society** in New York City on January 21st. His subject will be "The Why and Wherefore of the Calendar of the Christian Year." Mr. Williams is a member of the executive committee of the Society and for a number of years has served as a member of the Advisory Committee on Racial Minorities to the Presiding Bishop and the Home Department. He was editor of the Boston Evening Transcript for 12 years.

The meeting will be convened at St. John's Church in the Village by Bishop Sherman, Suffragan of Long Island and president of the Society. He has extended an invitation to all Churchmen, whether members of the Society or not, to attend the day's program.

• • •

The Rev. Kenneth E. Heim, Japan Representative of the National Council, will be Visiting Professor of Missions at Virginia Theological Seminary for January and February, returning to Tokyo in March. For several years he has been teaching at Virginia six months out of every two years, but now will come every year for the new short semester that the seminary has inaugurated.

## Church and State

Archbishop T. B. McCall of Rockhampton has charged that the Australian government declared itself "openly opposed to Christians" by passing national uniform divorce legislation over Church leaders' protests. The bill was approved by both Houses of Parliament.

Anglicans and Roman Catholics had objected strongly to a clause permitting divorce after five years' separation by mutual consent. Bishop McCall, writing in his diocesan Gazette, denied that Anglican bishops were "cynical" as he said Attorney-General Sir Garfield Barwick had asserted, when they suggested that the offending clause would allow people to marry with the deliberate intention of breaking up the marriage if they so desired. He added, "If Sir Garfield believes that no man or woman is ever unscrupulous when it comes to marriage, he is an innocent abroad indeed."

"What is inexcusable," Bishop McCall said, "is that he should have persisted despite strong opposition . . . [by] almost every Christian leader in the country, to say nothing of the opinions of leading legal men in both Australia and England."

[RNS]

## ECUMENICAL

### Future Always Discussed

Closer relations between the WCC and the Russian Orthodox Church and other religious bodies in the U.S.S.R. was predicted by Dr. W. A. Visser 't Hooft, WCC general secretary, speaking in Geneva on the return of the WCC delegation from the Soviet Union [L.C., December 20th]. See also cut on page 7.

Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs and a WCC general secretary, stressed that although the visit had "no political purposes," it was "nevertheless a fact that we established personal relations in an atmosphere of warm friendship on the basis of a common Christian faith."

Dr. Visser 't Hooft said there had been no official negotiations with the Moscow Patriarchate, or with representatives of the Lutheran, Baptist, and Armenian Apostolic (Orthodox) Churches with whom the delegates talked, on the question of relationships with the World Council. "However," he said, "the future of our contacts was always the main subject of our discussions." "We are still in a period of getting to understand each other better," he added.

Other members of the WCC delegation to Russia included the Rev. Francis House, Anglican, Dr. Nick Nissiotis, Greek Orthodox, and U Kyaw Than of Burma, Baptist.

[RNS]



RNS

**Integration in Johannesburg:** Among delegates to the conference on Rapid Social Change (from left), the Rev. C. B. Brink, Dutch Reformed Church in the Northern Transvaal; Dr. W. W. Nicol, former administrator of Transvaal Province; Dr. Christian Baeta of Ghana, of the International Missionary Council; and F. J. Van Wyk, of the South African Institute of Race Relations.

## SOUTH AFRICA

### Race At the Summit

In a resolution adopted at the inter-denominational conference on Rapid Social Change, sponsored by the Continuation Committee of South African Churches, some 200 churchmen from South Africa and other countries proposed that "summit" conversations be held between white and non-white leaders in South Africa as an essential step for the "maintenance of peace and harmony," according to RNS.

Mr. A. H. Broeksma, former attorney general and defense secretary of South Africa, asked that the government appoint a multi-racial advisory council to inform it of results of such meetings. In proposing the talks, conferees said the Churches should supervise the interracial discussions.

Other resolutions urged:

- ✓ Formation of a national council of Churches.
- ✓ Reconsideration by the South African government of its policy regarding migratory labor.

The conference, held in Johannesburg on a completely unsegregated basis, was noted for its complete rapprochement between representatives of different races.

## ORTHODOX

### Significant Visit

Ecumenical Patriarch Athenagoras in Istanbul, spiritual leader of the world's more than 250,000,000 Eastern Orthodox, has announced that he will visit Rome shortly as the guest of Pope John XXIII. Roman Catholic circles in Rome hailed the Patriarch's reported plans as of extraordinary significance, especially in view of the Ecumenical Council summoned by Pope John, at which Christian unity will be a major topic.

Patriarch Athenagoras was in Beirut, Lebanon, in the course of a Middle East tour during which he had talks not only with leaders of the various Orthodox com-

munities, but with many representatives of the Roman Catholic Church. The Patriarch was quoted as saying that he had a meeting with Archbishop Paolo Bertolo, Papal Nuncio to Lebanon. At this meeting, the reports said, the Patriarch disclosed that he had maintained direct relations with Pope John for months.

The acquaintance between the two began more than 30 years ago when the Pope, as Archbishop Giuseppe Roncalli, served as Apostolic Delegate in Bulgaria and the Patriarch, then an archbishop's secretary, visited many parts of the Balkans.

[RNS]

## Unity vs. Union

Patriarch Athenagoras of Istanbul, leader of Eastern Orthodoxy, explained to newsmen the difference between "union" and "unity" of the Orthodox and Roman Catholic Churches. By unity, he said, is meant harmony, accord, conformity, while union signifies uniting into one.

"A dogmatic union between the two Churches is impossible," the Patriarch declared. "The brotherly talks I had during my visit in Jerusalem with Roman Catholic Church officials were not official and concerned not the union, but the unity of the two Churches." This was in reference to a meeting with Roman Catholic Latin Rite Patriarch Laberto Gori of Jerusalem during Middle East tour.

[RNS]

## ITALY

### First Step

The Synod of the diocese of Rome will open on January 25th under the presidency of Pope John XXIII in his capacity of Bishop of Rome. Expected to last three or four days, the Synod will bring together some 800 ecclesiastics. The Synod will be the first in the history of the diocese. Its meeting is the first step in a three-fold plan including the Ecumenical Council.

[RNS]

# CONFUSION

Ecclesiastical washday in civil  
courts should be painful to us

by Bradley M. Walls, LL.M.

**W**hen I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean — neither more nor less."

Albeit Alice's friend, Mr. Humpty Dumpty, exuded a measure of fantastic charm, even Alice wondered whether one can make words mean so many different things. Humpty Dumpty's mastery of the meaning of words puzzled Alice, just as inconsistency, conflict and caprice in the interpretation of certain words puzzle us.

We in the United States enjoy the benefits of a Constitution. We may not be able to recite it or to know all of its provisions, but there is a general feeling among the citizenry that the Supreme Law of the land is the Constitution. This general awareness is frequently evidenced in everyday life by heated assertions that some particular behavior or some particular law is "unconstitutional." We also know that the last word on what is or is not constitutional lies with a distinguished group of nine men, the Supreme Court of the United States.

We Episcopalians in the United States also enjoy the benefits of a constitution. We are less aware, however, that this constitution is the supreme law of the Church. In the first place the Constitution of the Protestant Episcopal Church is rather different from the Constitution of the United States of America. It was created at a General Convention of representatives of dioceses of our Church, and it may be amended at any time by two successive General Conventions of the Church. It is also imbedded in a mass of "lesser" laws called canons. Canons of one kind or another have been promulgated by councils or conventions since the fourth century. Constitutions, on the

other hand, are relatively new. Our Church's Constitution is in reality only a grouping together of eleven "super-canons." By virtue of the fact that it requires two successive General Conventions' approval of any amendment to the Constitution, one would think that the Constitution is the Supreme Law of the Church. Canons or Resolutions of the General Convention, or even of individual dioceses which conflict with the Constitution ought to be "unconstitutional."

Assume that the Constitution says that no alteration shall be made in the Book of Common Prayer unless such an alteration is adopted at two successive General Conventions (Article X of the Constitution). Assume that a General Convention passes a Resolution that appears to alter a portion of the Book of Common Prayer. Who shall say which law governs? Ask Humpty Dumpty.

Assume that the Constitution says that no man shall be ordered a priest to minister in *our Church* until he shall have, among other things, exhibited such testimonials as the Canons shall provide with respect to ordination (Article VIII). Assume that a man is ordained a priest to minister elsewhere than in *our Church* according to a special canon providing for such ordination, and then assume that such a priest elects to minister in *our Church* under that same special canon and therefore becomes, without exhibiting the testimonials required, for all purposes a priest of *our Church*. Who shall

say that the Constitution has been violated? Ask Humpty Dumpty.

Of course the preceding assumptions may be fine points, but in matters of faith, doctrine, and worship the fine points can be explosive. Without wishing to provoke controversy with regard to the practice of intinction (the dipping of the consecrated bread into the consecrated wine) let us examine this common practice insofar as it touches upon the Constitution. The Constitution says in Article X that the Book of Common Prayer is unalterable except by amendment passed by two successive General Conventions. On page 82 of the Prayer Book it would appear that in the service of Holy Communion the priest is to deliver the consecrated Bread to the communicants reciting certain words which include the following: ". . . Take and eat this. . ." Thereafter the Prayer Book indicates that

Mr. Walls is a vestryman of the Church of the Holy Apostles, New York City. He was co-editor of the Report on the Conference on Mexican-American Relations in the Southwest United States, and a pamphlet entitled "Our Mexican American Neighbors." The report and pamphlet will be published soon by National Council. He is an attorney associated with the firm of Cadwalader, Wickersham, and Taft in New York.

# WANTED

the priest administers the chalice, saying in part ". . . Drink this. . ." The Prayer Book, it may well be argued, appears to envision two separate acts. Now then, by Resolution in General Convention of 1949, it was resolved that, under certain conditions, intinction, the simultaneous reception of the Body and Blood of our Lord, was authorized. Notice that this Resolution contained these curious words: "provided, however, that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book. . ." (emphasis supplied). Does this mean that the Prayer Book has been altered by a simple resolution in one Convention? A special committee on intinction reported to the General Convention in 1952 and acknowledged the lively opinion that this Resolution did alter the Prayer Book and was therefore unconstitutional. This commission, moreover, requested that a formal amendment be made to the Prayer Book according to the procedure set forth in the Constitution. No such change was made. Intinction will continue to be practiced. The Constitution, I believe, prohibits it until the Prayer Book has been properly amended. The Prayer Book can be amended in accordance with the Constitution. If the Constitution is the supreme law of the Church, the Prayer Book should be properly amended to provide for intinction. Until such an amendment occurs, any bishop may authorize the ministers in his diocese to alter the Prayer Book in face of the fact that the Constitution says that the Prayer Book cannot be altered except as provided.

The Church has given itself a law for its own government. Apparently, by simple resolution that law can be violated when the law provides otherwise for its amendment. What, therefore, is the supremacy of this Constitution? Is there no one to tell us? Is there no one to tell us to obey our own rules of procedure?

Mankind is grudgingly admitted to be fallible upon occasion. When laws are created and assigned to a kind of hierarchy, whether it be Constitution and Statute, Constitution and Canon, or Super-Canon and Canon, how can mankind approach consistency if not infallibility, in such laws? We have not resolved the problem in the government of the United States, but we have tried to make our laws consistent by creating an independent judicial system, and thanks to Mr. Justice Marshall's courageous opinion in *Marbury v. Madison*, the highest judicial body in the United States decides what laws are consonant with the highest law of the land.

The Church, "wrapt in the old miasmal mist," has no supreme body, other than its own legislative body, to say what its Constitution means. The Constitution

*Continued on page 13*

**Editor's Note:** The material on this page was written by a Churchman who desires to remain anonymous. He sent first the "Wanted a priest and parish" pseudo-advertisement. We returned it with the suggestion that it would be help-

ful to indicate that musicians also have their faults. Mr. Anonymous replied, and we print both "Wanted" with joy. The first we think is a frank statement of irritation, and the second appears to express an equally frank humility.

**A Priest and Parish** — Who believes it is one of the prime functions of man to worship God and who believes that for public worship some preparation and practice is necessary for each individual taking part.

**A Priest** — Who will lead his congregation in learning the great hymns and service music of the Church through congregational rehearsals, and through arranging rehearsals in the service music of his particular parish for each new confirmation class.

Who will encourage study courses based upon the hymnal and service music.

Who desires a coöordinated training program throughout the Church's organizations in order to develop a common hymn and service music heritage.

Who occasionally suggests the learning of new contemporary hymns and new "old" hymns.

**A Priest and Parish** — Who believe some of the finest thoughts and feelings of the ages have been expressed in and through Church music.

Who desire a Church music program including a choir training program which will enable their children, young people, and adults to be exposed to and learn to recreate and express these fine thoughts and feelings in their worship and praise.

Who believe in using the best available talent and the finest musical instruments toward this end.

Who believe the placement of the choir and organ and the acoustical properties of the Church are of very great importance in carrying out a successful program which encourages the participation of all in the public worship of God.

*by an organist and choirmaster*

*devoted toward developing such a program*

*but frustrated*

*by a too busy priest, not able to take the time to think about its importance in the life of the parish;*

*by a vestry lacking foresight or direction in developing such a program; by the indifference of the congregation.*

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**An Organist-Choirmaster** — Who believes that worship of God is of prime importance to everyone including himself and his choir members and that preparation and practice is necessary for each one taking part.

Who is a devoted Christian and fine example to all who work with him.

Who can inspire the congregation to sing with enthusiasm the great hymns and service music of the Church and who is willing to assist in teaching these to the congregation.

Who is able to introduce new contemporary hymns and new "old" hymns so that the congregation will accept them with enthusiasm.

Who desires to help develop a Church music worship program from cradle to grave.

**An Organist-Choirmaster and Singers** — Who have an appreciation of what is beautiful and appropriate Church music and who have the ability through their performances to project this beauty to others.

**An Organist** — Who in his preludes will prepare the congregation for what follows and will use organ music appropriate for the day.

Who plays the hymns and service music at a tempo and at a dynamic level which will encourage the congregation to take part.

*by a priest and a parish*

*devoted to the Church and its program of public worship and Christian education*

*but frustrated*

*by an organist and choirmaster too concerned with display and technical ability of himself and his choristers and lacking an interest in congregational participation.*

## Ballots and Dollar Signs

The election of the next president of the United States will surely be one of the liveliest subjects of 1960. There seems to be no question that Richard Nixon will be the Republican candidate, but it is quite possible that none of the five leading contenders for the Democratic nomination — Kennedy, Stevenson, Humphrey, Symington, and Johnson — will emerge as the nominee. Thus the Democrats are assured of a more interesting convention — as usual — than the Republicans.

Of all the issues facing the country at the present time, the one that seems to us to be most vital is the question of a national wage policy. Ernest K. Lindley in his *Newsweek* column, Washington Tides, has been campaigning for a more realistic approach to the problem of the inflationary spiral of wages and prices, and in our experience the national disillusionment with wage increases that do not increase buying power is well-nigh universal.

The presidential candidate — Republican or Democratic — who offers the greatest hope for a way to break the grip of "institutionalized inflation" will, in our opinion, be the candidate most likely to succeed.

The debate over foreign policy has subsided to mere questions of detail. The argument is not over what the policy should be but how well it is being done. Great unsolved problems of disarmament, of nuclear weapons, of overseas aid, of territorial sore spots, will not be solved by political speeches.

The farm problem is a matter of differing party policies, but to the non-farmer it appears that neither party offers a solution that makes sense.

Religious and moral issues are being discussed, particularly with respect to Roman Catholic presidential hopefuls, but on the whole these issues have a good deal less relevance — even to the cause of religion and morals — than the larger problems of economic and international relationships. What the next president of the United States thinks about contraception, or about school busses for parochial school children, seems to us a great deal less important than what he thinks about a dozen other subjects.

We don't fully understand the religious significance of inflation. It has been going on since the dawn of recorded history. Whatever the medium of exchange might be, the drachmas or rupees or shillings or dollars of any particular moment in history have not bought as much goods and services as they used to. Perhaps money really is, as the medieval theologians asserted, a "sterile commodity," able to produce value only when it is traded in for something else.

Nevertheless, such great industrial impasses as the steel strike are being reproduced many times over in large businesses and small, as the pressure for wage

increases pushes costs up to the point where the additional wages are sufficient only to pay the higher prices that result.

Wages and prices are not, of course, the only inflationary pressures in our economy. A real expert can confuse us all, not only with such obvious factors as the influence of the national debt and retail credit, but with monetary questions that most of us have never even heard of. It can be argued that inflation always accompanies prosperity, that stability breeds stagnation, that deflation leads to depression.

With due regard for all these complications, we still believe that the presidential candidate who has the courage to tackle the problem of wages and prices will win a wide response from a public that is tired of seeing its salary increases melt away in the supermarket every Saturday.

## Correcting the Audience

The descent of honesty upon TV has its advantages, but it has some disadvantages, too. The other evening, at the end of a comedy program, CBS manfully announced: "The audience reaction has been technically corrected."

Other programs have carried the announcement, "The audience response has been technically augmented," meaning no doubt that some canned laughter was put in. But "technically corrected" suggests a wider scope for the men who mix sounds, and perhaps a new name: audicians. The artistic skill required to decide when the audience is laughing too hard, or at the wrong pitch, when it should whistle and stamp its collective feet, when it should be silently attentive, etc., deserves a special title and perhaps a specialized education for the degree of master of audience reaction.

Particularly striking after this exhibition of painful editorial honesty was the contrast presented by the commercials — same evening, same station. A cigarette claimed that its filter was the best, meaning — if you listened closely — that the manufacturer liked the flavor that got through the filter along with some tar and nicotine. The tasteless, depressing war of the headache remedies continued to be waged with the same irritating commercials that we have all learned by heart. The toothpaste with the invisible screen was there, and so were all the other commercials that leave you wondering whether the old-fashioned medicine show has not returned in full cry.

What would happen if one of the "leading pain-relievers" simply told us about the merits of its products without knocking the competition? Would its sales really suffer? Why is it that the magazines continue to get quite a bit of advertising even though they reject unacceptable copy of the sort that is all too common on TV? If television is as powerful a medium as it is claimed to be, one would think that the networks and stations would be powerful enough to set up codes of acceptability and enforce them.

# CONSTITUTION

Continued from page 11

means what any bishop says it means (being well advised by lawyers) — neither more nor less. This is the Constitution of the whole Protestant Episcopal Church in the United States of America. If this Constitution has some higher status than the Canons from which it evolved, then there should be some body to define what it is that these Super-Canons mean.

In 1952 Dr. Dykman, perhaps our most distinguished canon lawyer, proposed to the General Convention that a new canon be passed creating a Commission on the Interpretation of Canon Law consisting of three bishops, three presbyters and three laymen communicants learned in law to hear and determine questions of canon law of general importance and application. Colonel Dykman's resolution requested that the determination of the Commission constitute an advisory interpretation of the law of our Church. It should be noted that Mr. McCracken of Philadelphia, whose resolution of the second day of the 1952 Convention introduced the subject of interpretation of canon law, proposed that a commission on the interpretation of canon law should render determinations that would constitute interpretations of the law of our Church and guides for all purposes unless changed by Constitution or Canon.

This resolution of Dr. Dykman passed the House of Deputies, but it failed in the House of Bishops. As the resolution was submitted, the proposed commission would have rendered only advisory interpretations (something which the Supreme Court of the United States will not do). In Mr. McCracken's resolution these interpretations would have been binding upon the whole Church. An advisory opinion is merely a word of advice; it lacks strength. Would it not be worthwhile now in preparation for the next General Convention to prepare and circulate to all dioceses and bishops a resolution giving us a real supreme court whose opinions would be final interpretations of our own Constitution? Without some separation of powers, the meaning of the governing law of our Church is incapable of uniform definition.

When we fumble in some of our churchly quarrels, our problems are tossed to the civil courts. We have no other place to send them. The washing of ecclesiastical linen in public may be news to the secular press, but these disagreements should be painful to us. We ought to have a system whereby our particular problems are capable of resolution by our own court of last resort. After all, when we cannot resolve our own problems we must take them to the civil courts where one fact emerges: the Protestant Episcopal Church in the United States of America is thoroughly disunited.

# THE SOCIETY OF ST. PAUL

(A Monastic Community for Men)

Cordially invites your prayers and support —

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## Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress  
Reisterstown 2, Maryland

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Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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Box 56, Mendham, New Jersey  
THE SISTER SUPERIOR

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WALTER C. LEMLEY, Headmaster, DAVENPORT, IA.

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Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River.

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St. Margaret's School, Box 158L  
TAPPAHANNOCK, VIRGINIA

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When Writing Schools Please Mention  
**THE LIVING CHURCH**

# BOOKS

## A Candid Look

**MEN AT THE TOP.** By Osborn Elliott.  
Harpers, 1959. Pp. 246. \$3.95.

The Episcopal Church contains within its structure many "men at the top" — men who run American business and industry today. It is not only the Church's pastoral responsibility to understand these men and their problems, but also to help them to understand themselves.

*Men at the Top*, by Osborn Elliott, who is managing editor of *Newsweek* magazine, takes a candid look at the public and private lives, opinions, ambitions, and achievements of the nation's



leading businessmen. It can serve as an invaluable guide to the Church in fulfilling its pastoral and prophetic ministries to these men, their families, and associates.

Too often many of these men are familiar with the Church primarily as a righteous and good institution — one which is the recipient of occasional checks (corporate or individual), if not of time, energy, and devotion. When this is the case, is not the Church largely to blame if it has prized prestige above discipleship, and sought the buck rather than the man?

Many a top executive has felt that he was being "used" as an object by the Church rather than "loved" as a person. Often he has been justified in this conclusion. Where a Church's values have become identical with the world's values, and ironically antithetical to the values of Jesus Christ, there many a top executive has floundered in his search for the things of God — and, too, many a clergyman and many other laymen have floundered with him.

We are living in a curious, publicity-conscious, highly introspective age. We have books about hucksters, organization men, clerics, politicians, entertainers — the list is a long one — and now, in this book, we peer into the executive suite of upper-echelon industry. All this is to the good: it lets us see the other fellow's problems and day-to-day habits, and it may even enable us to love him more in practice, as we already do theologically.

A book like this is a "religious" book in that it opens up yet another area of contemporary human life which, a Churchman well knows, stands along with

all other areas of life under the lordship of Christ. Business office and Church sanctuary, crowded Madison Avenue lunchroom and women's parish luncheon, newsmagazine and parish bulletin: each has a "religious" dimension. There is one Lord of each. So, in trying to relate the Gospel of Jesus Christ to everyday life — in executive suite or factory, in art school or university, in scientific laboratory or Pentagon office — one may accept with thanksgiving such books as these.

MALCOLM BOYD

## Books Received

**THE DECIPIERMENT OF LINEAR B.** By John Chadwick, Lecturer in Classics in the University of Cambridge. New York: Cambridge University Press, 1958. Pp. ix, 146. \$3.75.

**THE STORY OF THE JEWISH CALENDAR.** By Azriel Eisenberg. With Engravings by Elisabeth Friedlander. Abelard-Schuman, 1958. Pp. 62. \$2.50.

**WITH HAPPY VOICES.** Stories for Prayertime in Families with Young Children. By Mary Crockett Norfleet. Illustrations by Katherine LaBruce Rowe. John Knox Press, 1959. Pp. 191. \$3.

**THE GREAT TEXTS OF THE BIBLE.** Edited by James Hastings. St. Matthew. Volume VIII. Eerdmans, 1959. Pp. vi, 451. \$4. (Reprint of an old set of volumes.)

**THE WAY I SEE IT.** By Eddie Cantor. Edited by Phyllis Rosentreur. Prentice-Hall, 1959. Pp. 204. \$2.95.

**ENGLISH HISTORICAL DOCUMENTS 1783-1832.** Edited by A. Aspinall, M.A., D.Litt., Professor of Modern History in the University of Reading, and E. Anthony Smith, M.A., Lecturer in Modern History in the University of Reading. New York: Oxford University Press, 1959. Pp. xxx, 992. \$15.20. (Volume IX of "English Historical Documents," under General Editorship of David C. Douglas, M.A., F.B.A.)

**SOUTHERN SCHOOLS: PROGRESS AND PROBLEMS.** Prepared by Staff Members and Associates of Southern Education Reporting Service. Edited by Patrick McCauley and Edward D. Ball. Available from SERS (Southern Education Reporting Service), Nashville, Tenn., 1959. Pp. viii, 174. \$4.75.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$4,657.50
Receipts Nos. 1735-1740,	
Dec. 14 through Dec. 28	140.00
	\$4,797.50

# SCHOOLS

## NURSING

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The Living Church

# PEOPLE and places

## CLASSIFIED

advertising in *The Living Church* gets results.

### Appointments Accepted

The Rev. Edward Lee Barnett, formerly curate at Trinity Church, Highland Park, Ill., is now associate rector of St. James' Parish, Wichita, Kan.

The Rev. Darwin B. Bowers, formerly rector of Holy Trinity Church, Belvidere, Ill., will on February 1 become rector of St. John's Church, Decatur, Ill., in charge of St. Joseph's, Clinton. Address: 152 W. Eldorado St., Decatur.

The Rev. James Cope Crosson, formerly locum tenens at St. John's Church, North Adams, Mass., is now in charge of a parish development project centered at Christ Memorial Church, North Brookfield, a fast-growing suburb of Worcester.

The Rev. Mr. Crosson, who was formerly rector of St. Paul's Church, Oakland, Calif., is a writer and consultant on church public relations and parish promotion. Last spring he served Christ Church, North Brookfield, for several months, giving it a boost in attendance and giving. The members petitioned Bishop Hatch for the services of the Rev. Mr. Crosson on a more permanent basis.

The Rev. J. Alan diPretoro, formerly rector of St. Timothy's Church, Compton, Calif., is now rector of St. Paul's Church, Sidney, N. Y. Address: 27 River St.

The Rev. Willis J. Handsbury, formerly rector of the Church of the Good Shepherd, East Chicago, Ind., is now rector of the Church of the Messiah, Chicago. Address: 8255 S. Dante Ave.

The Rev. Blake B. Hammond, formerly dean of St. Paul's Cathedral, Oklahoma City, Okla., is now rector of Dettingen Parish (Trinity Church, Manassas, Va., and St. Francis' Mission, Manassas Park.) Address: 506 Stuart St., Manassas.

The Rev. Robert I. Maurals, formerly assistant rector of Trinity Church, Wheaton, Ill., is now assistant at St. Andrew's Church, Tampa, Fla. Address: 240 Plant Ave., Tampa 6.

The Very Rev. Benjamin Minifie, who has been dean of the Cathedral Church of the Nativity, Bethlehem, Pa., will be installed in early spring as tenth rector of Grace Church, Broadway and Tenth St., New York.

The Rev. Marvin T. Murphy, formerly vicar of Christ Church, Monticello, Fla., and St. Mary's, Madison, is now rector of St. John's Parish, Moultrie, Ga. Address: Coventry Circle, Moultrie.

The Rev. Frederick W. Putnam, formerly rector of St. Matthew's Church, Evanston, Ill., is now rector of St. James' Church, Wichita, Kan.

The Rev. David D. Wendel, Jr., deacon of the Diocese of Alabama, is serving temporarily as assistant at St. John's Church, McLean, Va. Address: 3418 Martha Custis Dr., Alexandria, Va. In March the Rev. Mr. Wendel expects to go to Central Brazil. He will be in Rio de Janeiro for a year for training and language study, working under a Brazilian clergyman. He will also do some work with the English-speaking congregation in Rio.

The Rev. Harvard L. Wilbur, formerly curate at the Church of St. Michael and All Angels, Denver, is now vicar of the newly established Mission of St. Matthias in Wichita, Kan.

### Ordinations

#### Priests

Chicago — By Bishop Street, Suffragan: On December 19, the Rev. Frs. Edward Lee Barnett, Jr., William George Burrill, Richard Alan Crist, David Deppen, John L. Dreibelbis, William B. Easter, Grant M. Gallup, John M. Larson, Jack L. Schaubach, Edwin G. Wappler, Thomas H. Whitroft.

Eau Claire — By Bishop Horstick: On November 28, the Rev. John Lyle English, rector of St. Katherine's Church, Owen, Wis., and vicar of St. Mary's, Medford.

Kentucky — By Bishop Marmion: On December 9, the Rev. Roy G. Richmond, Jr., rector, Church of the Redeemer, Louisville. Address: 606 S. Forty-first St., Louisville 11.

Massachusetts — By Bishop Van Dyck of Vermont, acting for the Bishop of Massachusetts: In December 19, the Rev. Herbert W. Sanderson, priest in charge of St. Peter's Church, Lyndonville, and Christ Church, Island Pond.

Milwaukee — By Bishop Hallock: On December 19, the Rev. George F. Sexton, rector, St. Alban's Church, Sussex, Wis. Address: 206 Maple Ave.

Oregon — By Bishop Carman: On December 18, the Rev. John Day, curate at the Church of the Good Samaritan, Corvallis, and chaplain to students, Oregon State College; the Rev. Jack L. Hilyard, curate, St. Michael and All Angels', Portland; the Rev. Charles Osborn, vicar, St. Francis' Mission, Sweet Home; and the Rev. John Walstead, curate, St. Paul's Church, Salem, Ore. On December 21, the Rev. Duane S. Alvord, curate, St. Mark's, Medford; and the Rev. Philip A. Getchell, curate, St. Matthew's Church, Portland.

Spokane — By Bishop Hubbard: On November 17, the Rev. George P. Frynsinger, vicar, St. Matthew's Church, Prosser, Wash.

#### Deacons

Milwaukee — By Bishop Hallock: On December 19, to the perpetual diaconate, Carl Jack Faas. He will assist in services at St. Christopher's Church, River Hills, a suburb of Milwaukee. Address: Box 197, Thiensville, Wis.

#### Adoptions

The Rev. Harold Luxon of the Rosebud Reservation in South Dakota has adopted as his son Donald Burl Miller Luxon, age 19.

#### Births

The Rev. Alfred Wade Eaton, Jr. and Mrs. Eaton, of the diocese of Oregon, announced the birth of a daughter early in December. The Rev. Mr. Eaton is on leave from the diocese at present, attending Yale University on a fellowship.

The Rev. Dr. H. Boone Porter, Jr. and Mrs. Porter, of Nashotah House, announced the birth of their fifth child, Clarissa Harlow, on November 15.

The Rev. Harry W. Shipps and Mrs. Shipps, of St. Mark's Church, Radium Springs, Albany, Ga., announced the birth of Rebecca Woolston on December 6.

#### DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

William H. Soper, 85, former registrar of the district of Honolulu, and a communicant of St. Andrew's Cathedral, Honolulu, died on November 21st after a prolonged illness.

Mr. Soper arrived in the islands in 1879 when Hawaii was a monarchy. His father was commander in chief of the military forces of the Republic.

He is survived by his widow and two sisters.

Kenneth Stoll, housefather for the Church's child care program at Wind River, Wyo., was killed while repairing a car, November 18th.

The automobile, which was owned by his son, slipped off the jack and fell on Mr. Stoll. The Stolls had been caring for seven Indian children as foster parents in addition to their own five children.

Mr. Stoll was born in 1914 at Burntfork, Wyo. He had served on the vestry at St. James' Church, Riverton.

Surviving are his wife, the former Mary Grace Switzer; five children, Kenneth, Barbara, John, Joseph, and Carol; his mother, Mrs. William Stoll of Denver; two brothers; and a sister.

Anne Cable Wilson Young, wife of the Rev. William Tate Young, died December 3d in Sherman, Texas.

She was a communicant of St. Stephen's Church, in Sherman, a member of the Altar Guild, and a member of the Woman's Auxiliary.

She is survived by her husband, and her daughter, Anne Cable Young.

#### CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

#### FOR RENT

MOUNTAIN CAMP, modern, fine location. Morgadanes, 2235 So. Salcedo, New Orleans, La.

#### FOR SALE

HANDWOVEN skirt lengths with beautiful overshot borders and matching belt band. Fine virgin wool. Black, white, navy, brown or grey. \$8.00 postpaid. St. John's Craft Center, Box 192, Koza, Okinawa.

#### LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

#### POSITIONS OFFERED

PART TIME pastoral work in pleasant California town; \$2500 year for older or retired clergyman. Reply Box L-368.\*

CURATE: Needed in midwestern parish of moderate churchmanship. Opportunity for full ministry. Reply Box T-365.\*

PARISH IN MIDWEST seeks Prayer Book Catholic priest. Growing community near three Universities, opportunity for priest willing to work and teach. Reply Box C-366.\*

#### POSITIONS WANTED

ORGANIST-CHOIR DIRECTOR, eight years' successful experience in city church (Episcopalian) with full program, is interested in change. Bachelor of Music. Reply Box B-367.\*

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(B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.

(C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.

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(E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH  
407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

\*In care of The Living Church, Milwaukee 2, Wis.

# CHURCH DIRECTORY

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
Rev. Harley Wright Smith, r;  
Rev. George Macfarren, Ass't  
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
education Tues 8; Penance Fri 7 to 8 & by appt

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
Rev. Anthony P. Treasure, r

Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
3rd and 4th); 6:30 EP; Daily: MP 8, EP 5; Week-  
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
HD 8:30; C Sat 5-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Dir. of Christian Ed. & Headmaster of  
the Day School; Rev. Robert Dean Martin, Dir. of  
Youth Activities & Chaplain of the Day School.  
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;  
Tues 6:30; Fri 10; C 4:30 Sat & by appt

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick, r  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 15, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

## NEW ORLEANS, LA.

**ST. ANNA'S** (Nearest Downtown & Vieux Carre)  
1313 Esplanade Ave., Rev. Henry Crisler, r  
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. Osborne Littleford, r; Rev. Frank MacD.  
Spindler, c; Rev. E. Maurice Pearce, d  
Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

## MOUNT CALVARY

N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 7:30 EP; Daily 7  
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S.  
Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main St. at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs  
10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.

Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec, Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Daily 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.

Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

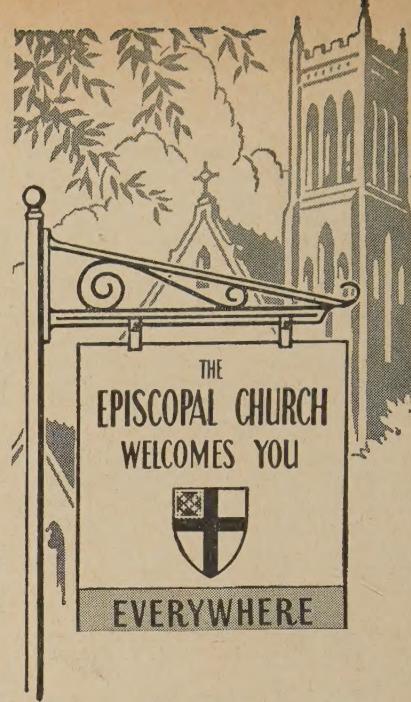
**ST. IGNATIUS'** 87th Street, one block west of Broadway  
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital  
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;  
HD 12:10; Noonday ex Sat 12:10



## NEW YORK, N. Y. (Cont'd.)

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v; Rev. Merrill O.  
Young, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:  
HC 8 ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar L. Tiffany  
Sun 8, HC 11 MP & Ser (1st HC)

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